

The ANSGAR LUTHERAN

The Place of the Layman in the Lutheran Church

By Philip G. Hanson

It is interesting to observe how the matter of the place of the layman in the church is being discussed today in various circles. Articles have been written on the subject in recent periodicals. As we read and listen, it leads us to think that there may be an indication that spiritual fires are beginning to burn in the church. One of the marks of spiritual quickening in the church is a clearer concept of the body of Christ and the gifts of grace which Christ gives to His church.

Gifts of Grace

At the same time that the church is asking how it shall use these gifts of grace, laymen are knocking at the door of the church and saying, "We are—where can you use us?"

We believe that many more laymen would find the place God has planned for them if they could feel the warmth of the love of Christ reaching out to them with understanding and counsel. Much characterizes the blossoming of these gifts, but sometimes we laymen may not be able to read the inner call from God as clearly as we should. If at this point the layman could feel that the church recognizes that God does give gifts of grace to the church also among the less learned and the laymen, they could be guided into the field of most effective service for Christ.

When Jesus ascended on high, He gave gifts to men, Paul tells us in the letter to the Ephesians. Some were to be apostles, some prophets, some evangelists, some pastors and teachers. He also states the purpose of the gifts, "for the equipment of the saints, for the work of ministry, for building up of the body of Christ." Evangelists and teachers may also be laymen, men called of God to share the Word in teaching or preaching.

Using the Opportunity at Hand

While we as laymen are praying and waiting for more open doors within the church through which to pour out our energies for Christ, let us learn from Paul to use the opportunity at hand. An evangelist, for instance, does not barge rashly into the work, but as he shares the Word in a spirit of humility on the local level, and as the Spirit of God uses the message he brings, invitations come in from outlying areas, thus widening the door of opportunity.

Paul's ambition had been to preach the Gospel to the multitudes which came to Rome, the center of the then known world. When he arrived there, his audience was not large—it consisted of one soul, a soldier. But Paul confronted this soul with Jesus Christ. Soldiers were chained in shifts to Paul, and he, being faithful and using the opportunity at hand, could say in the

Philippian letter that Christ was proclaimed throughout the whole praetorian guard.

There are people who cross our path, too, who need Jesus Christ. Perhaps they are at our place of work where we exert influence by example and by word of mouth. Then, too, there is the opportunity of serving our Lord in the great work of teaching Sunday school or in the fostering of Bible study in the organizations of which we are a part in the congregation. The opportunity of evangelism is also open to us. We are encouraged by the church to visit homes and give our witness there for the Saviour. Let us thank God for these open doors.

What of the Future in Lay Work?

As we thank God for these opportunities for service in the church, we are asking that further study be made of the possibility of using those whom the Lord calls to devote full time in the work of the church. "The harvest indeed is plenteous, but the laborers are few." Will the day also come soon when more laymen will be used on the foreign field to erect needed buildings and take care of the business administration, as well as being evangelists who bring the Gospel to those who have never heard?

A Call to Prayer

This whole matter **must** be undergirded with much prayer. If this "moving of the waters" is from the Lord and there are enough open prayer channels, it will become a reality. Jesus says that we should pray the Lord of the harvest to send
(Continued on page 9)

News and Notes



PASTOR JAMES C. PETERSON SUMMONED

Pastor James C. Peterson passed away at Salt Lake City, Utah, Jan. 22. With him the synod has lost a hard working pastor who had many interests. Rev. Peterson suffered a stroke Thursday, Jan. 19th which paralyzed his one side and ability to talk plainly, and evidently hastened his demise on the following Sunday morning about 4 A.M. Funeral service was conducted by Dr. Jersild from Blair, Nebr. at the Tabor church 12:30 P.M. Jan. 24, and commitment on the military section of Salt Lake City general cemetery.

Pastor Peterson was born Dec. 31, 1881 at Ruskin, Nebr. His Christian home and the spiritual life in the congregation at Ruskin made him decide to become a pastor. He studied at Dana College 1905-1909. Then he studied one year at the Lutheran Theo. Seminary, Philadelphia, Pa., and the last two years at Trinity Seminary, Blair, Neb. He was ordained in 1912 and became pastor at Harlan, Iowa. He was chaplain in the United States Army in World War I. In 1919-28 he was pastor at Fremont, Nebr., serving both First Lutheran and Trinity Lutheran churches. 1929-31 he was at Audubon, Iowa, and 1931-42 he was at Kenosha, Wis. He left Kenosha to become chaplain and service center pastor in World War II. After the war he became pastor at Salt Lake City where he was active till late this summer, when he was stricken with an illness that finally caused his death.

He has served the synod as president of the Central Committee of the Luther League, and he was a member

of the Board of Directors for Lutheran Publ. House a number of years. He served as editor of Luthersk Ugeblad for some time and he was a member of the Board of Education of Dana College and Trinity Seminary for a while. As a chaplain he became captain and he was in the reserves from 1918-48.

In 1912 he was married to Sina West. His wife survives him and a number of children: Harold, Milton, Sherman, Shelby, James Luther, Leo, and a daughter, Lorraine, now Mrs. William Schaffer, all living in California.

W. M. S.

The executive board of the Synodical W.M.S. of the U.E.L.C. will meet at the home of the W.M.S. president, Mrs. T. C. Hansen at Cedar Falls, Iowa on February 17th, 1956. If there are any matters any district, society or individual wishes the board to consider, will you kindly submit the same to the undersigned before February 15th, 1956.

**E. Irene Christiansen (Rec. Sec'y.)
Route No. 1, Kimball Road
Trufant, Michigan**

Pastor A. V. Neve of Sleepy Eye, Minn., has resigned his charge as of Sept. 1, 1956. He plans to retire from the ministry, because he will soon be 70 years old.

Eugene, Oregon, Emmaus Lutheran, Pastor H. A. Svendsen. Mrs. Andrea Winther passed away Dec. 9, 1955 at the age of 64. Christian Andersen passed away Jan. 5, at the age of 77. The Boy Scout Troop after only one year held its Court of Honor Dec. 11. The troop has done successful work. The year project of bringing Christmas gifts to the Sunset Home was also carried out the past year.

Des Moines, Iowa. Highland Park Lutheran Church, Pastor Ervin F. Bondo. The congregation now numbers 594 baptized members. It had a net gain of 70 the past year. The congregation conducts two morning services.

ANNA JENSEN BACH SUMMONED

Anna Jensen Bach was born in Lysted, Denmark and came to the United States in 1911. She married N. Bach in Hampton, Nebraska.

Anna has lived in Sidney, Mont. 39 years. She loved Sidney and many, many friends she grew to know.

Her passing leaves many empty places—in the community, in the Lutheran church, in her home, and the hearts of her many dear friends and her family.

Her contributions were not always those of great magnitude, but always of great importance. She had served as president of Pella Ladies Aid and many other offices. Her children were baptised and confirmed in the church but more than that she shared with her children and friends her deep faith in Christ, a faith that shone from her always.

Her greatest joy was her home. There she served not only her family but the whole community and friends from far and near. She was never happy unless she was doing something for others, whether it was a special child for whom she always had a special greeting, or a dear friend who needed encouragement.

The things that Anna Bach is remembered for are not those that are easy to write on paper, but each of us no matter who they be, will have a special memory of her, each of us a little more gladness in our hearts having known her. And although the task is done here on earth, because of her our lives and work will continue to be the greater glory of God.

Mrs. Bach was born Feb. 23, 1886. She passed away Jan. 9, 1956, at Sidney, Mon., where funeral services were held Jan. 12. She is survived by her husband and three daughters, E. Ruth and Naomi.

LETTERS

Dear Editor:

I would like to take a few lines to make some comments on various subjects that have appeared in the paper recently. I have appreciated certain articles that have appeared. Articles which have appeared on the church attitude to the race question have been good. I would like to see more such articles on that subject. I think

(Continued on page 6)

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 for address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

DID NOT GIVE ONE PENNY

annual reports which we received from many congregations at this time show some interesting things. Some that print the individual contributions are also interesting. It goes without saying that some can and some are more than others, but a number of reports also state that some give nothing at all to their local

is a sin. We know that these same people at baptisms and weddings and funerals demand the same service of the church as those that contribute to the church. How can they think they can do without giving anything at all?

get their religion so cheap that they finally have religion at all.

How know that it is not the size of the gift that counts because God knows the heart. But when some can get by on little or nothing, drive a good car, have a TV set, they can also afford to give some to their

pastor calls it "relief aid." These people would be on relief if we asked them if they are on relief, but they do not seem to be disturbed at all that the members of the church have "to carry them," that is, the care of the expenses of the church and the district, while they get a free ride.

THE LUTHERAN FREE CHURCH VOTES ON THE MERGER

When we were writing the above lines we got to thinking about the Lutheran Free Church and the present union question. 210 congregations voted in favor of the merger and 117 voted against it. But a three fourths majority vote was required, so the vote was lost.

However, The Lutheran Messenger has some interesting statistics about the congregations that voted. 29 per cent of those that voted **No** did not give one penny to the Lutheran Free Church synodical enterprises during the local year that closed April 30, 1955. That really shows that some 30 congregations were not morally bound to vote. This illustrates what we said above. Demand their rights without paying anything.

It is in all fairness to be stated that 13 per cent of those who voted for the merger did not pay anything either.

The Lutheran Messenger asks: Where do we go from here? We ask this question in all seriousness. In his book "Facing up to the Merger Question" Dr. T. O. Fredt, president of the synod, wrote:

"View of . . . the steadily growing trend within Lutheranism in America of drawing closer together organically, I do not think that the smaller Lutheran church bodies can definitely maintain their separate existence without serious loss of the enrichment which comes by closer fellowship with others and loss of

greater opportunities for service in God's Kingdom and for its advancement on earth. As I see it, the only way for a small church body to maintain itself indefinitely into the future is, on the one hand, to magnify its differences, and, on the other hand, to minimize what it has in common with others. This, however, leads to sectarianism which, I trust, we may be spared from.

The Lutheran Messenger adds: It is presumable that the road ahead for the Lutheran Free Church will be more difficult. It will require enlarged vision, increased spiritual vitality and a more generous financial support of our common endeavors to justify our position as a separate church body. We will have to expect keener competition from other Lutheran bodies and perhaps less opportunities for expansion. It will become increasingly difficult for a small church body to maintain its existence surrounded by larger progressive church bodies.

We hope that the Lutheran Free Church will find a way when she meets at her annual convention this summer, by which she can go with the rest of us into the union. Sometimes we think that her members may not have been as well informed as they should have been. But we hope and pray that the Lutheran Free Church will be with us Jan. 1, 1960.

THE CHRISTIAN LAYMAN

It is said of one layman of whom we read recently that "In and out of official positions he had been an unfailing source of wisdom and support to his pastors, and to those who sought his counsel."

This must have been an ideal layman. How did he get to be such a man? How can we develop such good lay people?

Perhaps we have failed our lay people. Have we been too narrow in our preaching and teaching and practice in the congregations. Did we have the view that good stewardship in money was the most important? When we attend synod and district conventions we do get the impression that we may have failed.

A good Christian layman is one who knows the Christian truth. Over a period of years he has read the Bible and the church paper. He has also familiarized himself with other Christian literature. This has made him a man of mature and Christian judgment. He has, through prayer, learned to wait on the Spirit of God. He has developed a humble and kind attitude to his fellow-men.

We are surprised that in these days, when most of our members are high school graduates and also many college graduates, that they know so little about Christian truth. We may talk to people who have only an eighth grade education, but who through Bible reading and the reading of their church paper have a much deeper concept and knowledge of the Christian faith than those better trained. They have Christian culture.

(Continued on page 15)

It Is Exciting to Die

By A. N. Rogness

President, Luther Theological Seminary

The Evangelical Lutheran Church is on the way to death. It may live only four to six years longer. With it will die three other church bodies, the American Lutheran Church, the Lutheran Free Church and the United Evangelical Lutheran Church.

This is the second death in the memory of our older church people. In 1917 the Hauge Synod, the Norwegian Synod and the United Church died jointly to give birth to a new church, The Evangelical Lutheran Church, known then as the Norwegian Lutheran Church in America.

From a Church of some four hundred thousand members this body has grown to include a membership this year of about one million people. What these three bodies made possible by their death which could not have been achieved by their continued separate lives it is not possible to appraise. But in every visible way it is apparent that the Lord has blessed it richly.

It is an exhilarating thing to watch the four bodies in our present union negotiations as they labor to die. We who have been privileged to work on the union committee, mildly reluctant as we are to face the end of the warm and familiar patterns of our own groups, are nonetheless stirred deeply to watch emerging into view the pattern of a new life with its promise for wider and richer associations; and we believe confidently, broader and deeper opportunities for service to our Lord.

It may seem strange that ever since our birth in 1917 we have been flirting with the hope and probability of a new death. Every association with sister Christian groups is indeed a witness to the fact that if it be in the best interests of the Church of Christ to give up one form for a more fruitful one, we are willing to take the risk and if need be surrender our synodical life. If in God's providence these four churches give up their lives to form a new Church, it can be safely predicted that the new Church will instantly be on the search for a new death. Certainly not until we have become one Lutheran Church in America will this quest of death and birth be over; and, even then, within the broader concept of the One, Holy Christian Church, we will be under continued mandate of the Lord to seek ways and means to express in visible forms the true unity of the Body of Christ within the one Gospel which creates it.

ONE THIRD, TWO THIRDS, OR THREE THIRDS

In 1950 the Lutheran family in America was constituted by three groupings of almost equal size: the United Lutheran Church of America, the Synodical Conference and the American Lutheran Conference. We had belonged to the latter group since its organization in 1930. For two short years, from 1950 to 1952, the five bodies of the American Lutheran Conference worked together on documents of merger. In 1952, however, four of the bodies, the Augustana Lutheran Church, elected not to continue, affirming that if they were to die they would desire the emerging new church to be inclusive of at least two thirds of the Lutheran family. Grieved to lose their conference companion of two decades, the other four bodies have, however, continued their march these three years, believing that the eventual consummation of a union of three-thirds of American Lutheranism will be best served at present by the division of one third of the family into one church.

OTHER BELLS ARE TOLLING

There are more than four deaths and one birth in the morrow's emerging day. Other bells are tolling too. Over a third of a century we have had increasingly pleasant and fruitful fellowship through the National Lutheran Council with other members of the Lutheran family. These relationships we confidently expect to presage other deaths and other births. Even now, parallel with the march of the four bodies, the Augustana Lutheran Church and the United Lutheran Church of America are moving toward union, and are beckoning others to join them. Within the Synodical Conference, whose history The Evangelical Lutheran Church has one time shared, there is a search to express the faith in new and fuller visible forms. In fact, if we could hear, there would fall on our ears the medley of funeral bells, heralding death to the many and the birth of a new one. For this is the declared and fervent hope of Christian men and women in all these churches. How this "consummation devoutly to be wished" can be accomplished will be for Providence working through our lives and visions and will to determine.

Meanwhile, let us herald with joy and devout expectation of union within this Lutheran family. May we speed the day when our total witness to the world will have the oneness which the Lord of the Church desires.

—Lutheran Herald

Church News from here and there

COMMUNIST YOUTH PROBLEMS

tion (RNS)—A top Warsaw commentator says Poland's Communists have produced youth who are strangely poor in character and moral

oda Odolska, Communist social expert and a member of the (parliament), made the admission a nationwide broadcast.

said the Communist press and had been campaigning for months at drunkenness, loose morals and anism among Polish youth and young children.

despite this campaign, she observed, newspapers everywhere re-increased juvenile crime, brawling the street and outrages against men and children.

commentator, a confidant of Euro members, said the regime depicted Polish young people as patriotic, suntanned members Union of Polish Youth, content carry out all directives of the government. This is a false picture, she

the young people of today are really getting anything from us," she said. In schools and factories they are forced for their time schedules. They are fed with rationed portions of so-called ideological subjects. But they have no conception of the true idea of Marxism.

As a result we have today a youth who do their work, but are amazingly poor in character and moral fibre and prone to crime, immorality and complete degeneracy. The veneer which our propaganda put on them is cracking and revealing the ugly faces of hypocrites, opportunists and Communist opportunists."

He recalled the trial last year of men and women who had been set up as Communists but turned out to be innocent despite the good salaries they received.

When they were questioned regarding the motives for their crimes," she said, "the result was terrible. It appeared that these young people were utterly devoid of any criminal past—but devoid of everything else—for anybody or anything. They were without warm feelings, and lacking any knowledge of the world outside their technical knowledge and insensitivity."

Communist spokesman announced

ed that a new series of government conferences would be held shortly to deal with this "great, urgent and vital problem which affects the very existence of our nation."

Hungarian Lutherans Publish New Hymnal

A new 512-page hymnal was published here by the Lutheran Church in Hungary. It contains 500 hymns and more than 100 tunes.

The book, which replaces one used by the Church for nearly 50 years, includes many hymns not in the earlier volume.

More than 100 pages of the hymnal are taken up with prayers for family use, among them selections from Martin Luther's Small Catechism.

Kentucky Bills Would Narrow Tax Exemption Of Church Property

Frankfort, Ky.—Bills proposing a constitutional amendment to withdraw the tax exemption of church-owned property not used directly for religious or educational purposes were introduced in both houses of the state legislature here.

The measures, one in the Senate and two in the House, were referred to committees. Since they are identical in wording, it is expected they will emerge from committee as a single bill with joint sponsorship.

It calls for amendment of Section 170 of the constitution (which confers general tax exemption upon religious and educational institutions) by inserting the phrase "but no real property owned by such institutions, which is leased for income and not used solely as a site for or to house any charitable or educational activity of such organization, shall be entitled to a tax exemption."

Long Pastorates

Dr. Hugh Chamberlin Burr, executive secretary of the Federation of Churches of Rochester (N.Y.) and Vicinity, writes:

"Pastor Carl Betz last month observed the 56th anniversary of his pastorate (and of his ordination) in his first and only church, Bethlehem United Lutheran of our city.

"It is amazing that such a record should be topped in his own city and church, but Pastor Henry C. Erbes this year observed the 57th anniversary of his pastorate in Trinity United Luther-

an, his second church, and the 59th of his ordination.

"In nearby Victor that same month Pastor J. C. Krahmer of St. John's United Lutheran retired after 59 years in the United Lutheran pastorate, but continues to reside in Rochester.

"These three have furnished 174 years of pastoral leadership in the United Lutheran Church, an average of 58 years, and the ministry of two still continues.

"Two others in our city also have long and honorable records. Rev. William Trebert has been Pastor Emeritus of St. Luke's United Lutheran, Rochester, for 12 years, retiring after 43 years in the pastorate, but continuing to do quite a bit of supplying as needed. Also Rev. Yost Brandt of St. Paul's United Lutheran Church, Pittsford, retired to Rochester in 1945 after 39 years in the pastorate, and, like Pastor Trebert, continues to do quite a bit of supplying.

"These five have contributed 278 years to the ministry, an average of almost 56.

—National Council Outlook

Plumber Witnesses For The Lord

Whitehouse, Tex.—L. C. Hester, a plumber who packs a New Testament along with his tools, has made a name for himself in this area as a man who "witnesses for the Lord" at his work.

Clergymen credit him with having won more than a hundred persons to Christianity and sending dozens of "backsliders" back to their churches over the past nine years.

A Baptist Sunday school superintendent, lay speaker and former president of the Texas Baptist Convention's Training Union, Mr. Hester says his work as a plumber gives him a unique opportunity to talk with scores of people who never go inside a church.

"A working man will listen to another working man when he wouldn't listen to a preacher," he explains.

If the people he meets in this way are Baptists, Mr. Hester tries to enlist them in the work of his own congregation or another Baptist church. If they are of another denomination, he tells them the location of a church of their faith and then telephones the pastor to contact the family.

Episcopal Laymen Ask Adjustment In Clergy Salaries

Greenwich, Conn.—Protestant Episcopal parish vestries and diocesan councils over the country were called upon by the Presiding Bishop's Committee on Laymen's Work to adjust clergy salaries "in the light of present standards and costs of living."

The action was taken at the committee's annual meeting here.

"It has been brought to our atten-

tion that in many places of the Church the salaries of our clergy have not been brought in line with the advancing cost of living," a resolution said. "The changing conditions and shifts in population have placed added responsibility upon many of our clergy."

In view of these conditions and "the unselfish service rendered" by the clergy, it said, adjustment of salaries "where needed and practical" is suggested.

lem of getting their people to the church through the regularly envelope system rather than depending upon suppers, bazaars and other such means for doing work of the church. Some of the clerics and comments that have appeared haven't exactly been a help in efforts of these pastors to teach stewardship. We think this other side of this question should be presented.

Are you in a position to get information on the "Forward Christ" drive which could be presented? People are wondering about it and I think they have a right to just where it stands. That was the original promise—that we would make regular reports on its progress.

Sincerely yours,

Ried Neve

(Continued on page 15)

THE LIVING WORD

"Admire" and "admiration"

By Luther A. Weigle

The words "admire" and "admiration" were used in the seventeenth-century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity"—by which he meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse"—that is, they were astonished at its emptiness. In Milton's *Paradise Lost*, Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired"—that is, Satan wondered what this might be (Book II, line 677).

In Shakespeare's *Hamlet* (I, 2, 192) when Horatio tells Hamlet that he has

seen the ghost of "the king your father," Hamlet responds with a startled exclamation of surprise, to which Horatio answers:

"Season your admiration for awhile
With an attent ear, till I may deliver,
Upon the witness of these gentlemen,
This marvel to you."

This evidence is enough to show that when the writer of Revelation 17:6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "when I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."

Luther A. Weigle

NEWS AND NOTES

(Continued from page 2)

that it is a question for the church to be thinking about more and more. Some churches already have it as a question, and others will be facing it. Many of our "good church people" have some very un-Christian, prejudiced attitudes on the subject and I think that is sufficient reason alone for more articles. I have also appreciated your comments and observations on the life of the church—the real meaning of church membership and such subjects. There have been good articles on it, and I think it is a subject of continued importance so that it should continue to receive emphasis. Your editorial of Jan. 2 on "How to

Get Better Children" was excellent.

I have read other subjects with interest although I do not share your thinking on some of them. This matter of the place of bazaars, suppers, etc., as a means for raising money for the church has been battled around a lot. I will readily agree with you that there is something good in the idea of the fellowship which it offers and the opportunity for service which it gives the ladies. But, I also think that it does not encourage and help the people to good Christian stewardship of their money to the church. I think that in churches where these things are used again and again to raise the money, they encourage our people to poor stewardship. There are many pastors who are trying to work with this prob-

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—John

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Thanks and Reflections

By J. M. T. Winther

Today, January 8th, I should have started to answer unanswered letters and Christmas cards, which were due by December 31. Even a whole Sunday, without preaching, would hardly suffice to get me very far. The thought came: Sit down and write to The Ansgar Lutheran and tell the good friends just exactly what I think, and say THANKS. My friends can at least see that they have not been forgotten.

Looking back on the last 6 years, it seems as if I had never before in all the previous years of my life realized as much for which I desire from the very bottom of my heart to say thanks. God has been wonderful to me and friends have been inexpressibly kind. It is impossible not to say with David: "The lines have fallen for me in pleasant places, yea, I have a goodly heritage." Looking back over the years that have slipped away, I have been very happy. Had it not been for one's faults and neglects, there is nothing for which I cannot be truly thankful today. But these last 6 years have been exceptional. To be alone after a happy marriage, that lacked barely more than 6 weeks in being crowned with Golden Wedding celebrations, is certainly a bright prospect, and yet in spite of feeling lonely, there has not been an unhappy moment that can be put in the face today. "ONLY goodness and mercy have followed me, and even in spite of clouds on the horizon, it is still possible to say: "ONLY goodness and mercy shall follow me ALL the days of my life."

To God be praise and thanks for undeserved grace and loving-kindness. But in bringing this testimony I would also like to express my sincerest thanks to every one of you, dear friends, that have either helped to make it possible for me to be where I am, or have encouraged me by assuring me of your interest, and your intercession; they are two mighty props that help to keep one stand straight, even when tempests may rage. And I am not thinking only of you 81 friends who have not yet received any answer to your Christmas greetings. I am sure that there are many who, without sending money on a card and stamp or time to address it, still have contributed to my happiness and comfort by remembering me in your prayers. I wish to thank all of you as sincerely as I can. I do believe in the inexplicable efficacy of intercession as one of the most important factors in all Christian activity.

When I returned to Japan 6 years ago, I made a promise that as long as I could I would try to answer every letter I got, for if someone took the time and trouble to write to me, the least I could do was to answer. So I have tried to keep my promise, although in many cases it has only been a postal card, and I have still letters in my file that are more than a year old. It is not that they have been lightly regarded. On the contrary they were regarded as worthy of a longer and better

answer, and for that there has not yet been time enough.

How much there may be hereafter nobody knows. When I came back I thought maybe the Lord might let me have two or three years to serve Him here. Now the sixth is running toward its close, and they have been years of intense activity, with very little time for avocations or vacations. It may be different from now on. My eyes have bothered me not a little the last three months. A very fine ophthalmologist could find no reason for it, and asked what my last medical check had shown. The last real medical check, that was not merely a perfunctory show, was made 15 years ago. Then go to a doctor now and ask about your blood pressure. I did and all he told me that it was very high, and then he gave me some pills that should remedy that complaint. I doubt if they have, I know they brought on others. So that consultation over the telephone gave permission to stop them. But it was followed by a re-iterated command to get plenty of rest. It is easy for him to command. It is not quite so easy to obey. School work is excellent for naturally lazy people. It swings a scourge over idle hands and heads. And then if you love "work", how can you rest? You may close your books, you may put the cover on your typewriter. But how can you stop pondering the questions that occupied you? You may stop writing a book, but how can you stop thinking of the best and clearest possible way of saying what you know MUST be said. So far I have not had time yet to learn that. Therefore, please be patient, even if it should take some time before you get an answer.

There is something called "first demands" ("Do all you can, in meeting the first demands!"). It may be difficult to decide what demand should have the prior claim on one. In my case however, I have very little doubt. When I, even before arriving in Japan, was confronted with the problem of getting into school life and teaching once more, I had my serious doubts. I had planned to give most of my time to the innumerable TB patients who were facing the future without hope. I had seen so many return to life and happy activity by being brought face to face with Christ, I knew the need, I knew the means, and I knew the glorious results, and I looked forward to that work with happy expectations.

Then still on the ocean a letter from my daughter told me that plan was on foot by some of my old students, led by Dr. Inadomi, to get me into the work of teaching the Bible again. I was very far from happy about it. 76 seemed either too late or too early, either too fossilized, or still too awake and aware of facts for the self-deception requisite for accepting.

A number of quite distinct experiences of God's unmistakable guidances made me promise to try for a year and, if mutually satisfactory, maybe two. And here I

(Continued on page 15)

Christmas In India

By Henry F. Schuh and George S. Schultz

(This is a continuation of the Reports Doctors Schuh and Schultz are sending us from their trip to India)

It is hard for us to imagine how you observed Christmas, but probably harder for you to imagine what our Christmas was like here in India.

You may be surprised to know that, except for the weather and our absence from our well-loved family circles, our Christmas was not too unlike yours.

Like you we went to church (probably more often than you), spent the day with grand friends (Dr. Schuh with the Carl Schwans, Dr. Schultz with the Carl Doermann), sang Christmas carols, listened to the carolers serenading us, received gifts (both from our hosts and from the Andhra Lutheran Conference which has been so gracious to us), and had memories (of our homes, our churches, and our more recent experiences).

We told you last week how we were suddenly confronted with Christmas in the schools and homes of Miss Margaret Stahl in Gudur and Miss Mildred Monke in Nayudapet. When we found ourselves in the first of numerous Christmas services on December 23, there was no mistaking the fact that Christmas was sooner than we thought.

This service was conducted for the staff and patients of Katharine Lehman Hospital in Renigunta. Dr. Muthaiya, the beloved Chief Medical Officer, came up from the operating room where he had just performed two serious emergency operations to preside. Rev. Herbert Schaefer read the scripture, and Dr. Carl Schwan was the preacher.

No problem getting caught in snow drifts, no huddling around the fire as the service was conducted on the open second story verandah of the hospital, just outside the room occupied by Mrs. Carl Oberdorfer who spent Christmas in the hospital recuperating from surgery. (She joined us on the porch and is coming along nicely, thank you.) In fact, sitting in shirt sleeves on an open porch on Christmas eve, while looking at a nicely decorated Christmas tree with colored lights, tinsel, and Christmas cards, seemed just a bit incongruous. (Incidentally, one nice thing about sending Christmas cards to our missionaries is that you can be certain they'll end up decorating someone's Christmas tree the next year.

Then in came the worshippers—some of them Christians, some of them Hindus, with a few Moslems scattered among them. All patients in the hospital are invit-

ed to services and usually all but the bedfast attend hospital gowns, of course. There were children, a 50 of them, some with heads bandaged, some limping but all eventually squatting on the stone floor (we since gotten over our shock at such a sight—they prefer the floor to benches or chairs). There were groups, who took their places on the floor, too. There were mothers with babies, celebrating at least their Christmas properly. Dr. Muthaiya's three assisting nurses were there, along with the two American nurses Miss Brosius and Miss Steinhauer. Some Indian nurses joined the group, others lingered in back, reluctantly slipping away now and then to look after their patients.

And our minds wandered as the sermon progressed. We forgave us, but Dr. Schwan was preaching in Telugu language we haven't caught on to yet. Strangely enough, thought of the same thing, we discovered in our conversation. We thought of Bethlehem, which we visited only 10 days before.

We thought how glad we were to be in India, among our fellow believers, instead of in Bethlehem. We read in the papers that the night we left Jerusalem the Jordanese cabinet had resigned, though we feel it was not "cause" and "effect." The next day rioting broke out, a curfew was declared in Bethlehem, the traditional road from Jerusalem to Bethlehem (which passes briefly through Israel but which had been expected to be opened for holiday pilgrimages) was closed tightly, the usual Christmas eve services at the Nativity Church were likely to be cancelled this year.

We thought of the fact that at this very moment the cause of the time changes between Jordan and India. Paul Empie was preaching in an afternoon vespers service on the fields of Bethlehem—if peace reigned there (Dr. Schuh had been invited to preach at this service but declined in preference to being in India "among our own" for Christmas.)

We thought that, even if India had very few Christians, here peace prevails much more surely than in the place where the Prince of Peace was born.

December 24, Christmas eve, we again attended services, this time in the church at Tirupati. Dr. Doermann conducted the services. Here at least 200 people gathered to sing Christmas carols even we could sing—but in a different language—to pray, to worship, to watch enthralled as 30 honest-to-goodness candles (their use banned at home, isn't it?) were lit on the huge

(Continued on page 13)

A Future for Trinity Seminary

By Ried Neve

was good news to hear of the decision of the Board of Education that Trinity Seminary will continue in operation at least for the next school year. It is the hope of the writer that the same decision will be made for the following year until the merger is at hand, or until a time as a plan to re-locate our seminary in some western city can be carried out.

I believe that our seminary has a distinct contribution to make to the church. We should continue to operate so that we will be able to make that contribution. A desire to bring our seminary into the merged church is not a desire to perpetuate a useless institution. A recent writer on this subject hit the nail on the head when he said that no one of the other synods in the merging body was going to bat for our seminary if we in our synod do not give it our loyal support. They aren't going to talk about the place of our seminary in the church if we don't. I don't believe we need to apologize for our synod and its institutions in the new Church. We don't need to live with an "inferiority complex." We could not and

should not "demand" a place for our seminary in the merged church. But we should believe in the power of positive thinking, and in that spirit propose a positive, forward-looking plan for our seminary in the future. The best interests of the merged church as well as the best interests of our synod will be served through such planning and action. Let's believe in and work with the talents and the contributions that we have to make in our synod and its educational institutions! We as a Church ought to be thankful for the important contribution of our seminary to our church life.

We have our faculty, our library, and the opportunity for our seminary to serve the large western area of our nation. Trinity could well serve The American Lutheran Church with an emphasis on training pastors for the Rural Church work. The pastors of a large majority of our churches in the UELC are serving distinctly rural congregations and there are a large number of such churches in the other church bodies with which we are planning merger. It would be a natural emphasis.

Let's not sell our synod or our seminary short!

THE PLACE OF THE LAYMAN IN THE LUTHERAN CHURCH

(Continued from page 1)

in laborers. Let us pray that the Spirit of God may call forth an army of consecrated, Spirit-filled men to join our pastors in this critical hour of kingdom work.

Let us pray for our pastors, many of whom have a heavy load to carry. Let us encourage them by reminding them that we are with them in every way. If we are away from home, a letter may be a real means of refreshing his spirit.

Let us pray for a spiritual awakening in our beloved church, remembering as we do so that we are a part of that church for which we are asking quickening.

Living in the Word

Anyone who is to be effective for

God must be at home in his Bible. The power is in the Word. Wherever we serve, whether as an assistant to the pastor, an evangelist, or a Sunday school teacher, or in the daily witness of our lives for Christ in our home and our vocation, we need the power that comes from daily eating "fresh manna" from heaven. If we are Christians, we are called of God to win souls for Jesus Christ, and to do so we must have the sword of the Spirit with which to take ground from the enemy.

This will call for Spirit-directed self-discipline. It will not be only a casual reading of the Word but definite, systematic Bible study. We are living in such a complex, busy world that we will never find time—we must take it. We must so arrange the daily schedule that by the

grace of God there will be time to spend in the study of the Word. A course from our home study department will be helpful, for when we have something definite to work for, it increases our diligence and helps to direct us.

Let us as laymen pray for grace to be faithful where we are, in the little things as well as the greater responsibilities. Let us devote ourselves to the study of the Word and to prayer. Let us pray earnestly for our church leaders and others as they further study the PLACE OF THE LAYMAN IN THE CHURCH.

Let us pray EXPECTANTLY, move forward humbly, always relying fully on our God. "He is able to do far more abundantly than all that we ask or think."

—Bible Banner.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Bible Characters

FIVE OF THE MOST DISAPPOINTING

By Edward Eskildsen

THE MAN WHO RAN AWAY (John Mark)

"I will not have him! I refuse to take that quitter along again!" We can imagine such words from Paul when Barnabas recommended that John Mark go with them on their second missionary journey.

In John Mark we see one of the finest examples in the New Testament of the grace of God.

He was a quitter. He had probably started with great dreams when he embarked with Paul and Barnabas on their first missionary journey. He had even stuck with them on the dangerous trip through Cyprus. But when they crossed the narrow passage to Asia Minor his courage ran out. In Perga in Pamphylia he left the missionary party.

This desertion was a terrible disappointment to Paul. The sting of it evidently did not leave him for years. When Barnabas suggested Mark for the second journey it was too much for Paul. He was adamant—he refused to have him. This caused a dissention between the two great missionaries, who could only settle their difference about Mark by splitting and setting out in different directions.

One can imagine the effect of all this on Mark himself. It was a disgrace. He had come from one of the finest of the early Christians homes. His mother kept a house in Jerusalem which the great apostles had used as a meeting place. There Peter had come after he was freed from prison by the angels.

Now he had committed a shameful desertion! He had even caused separation among the apostles! By his cowardice he had become one of the most disappointing men in the Bible.

Yet the grace of God is boundless. The life of John Mark should give hope and courage to all who have ever failed God. The bitter humiliation was not the end of Mark. Not much is said about him in the Bible. We can only guess the path of bitter sorrow and repentance of this man.

But we find that he does come back. And, though Paul would not have him, he offered himself again, to face the dangers which had caused him to run away before. John Mark was restored to many years of faithful service. He even had the honor of writing one of the

Gospels, the one which bears his name. This is the best known account of the life of Christ. In his years of devoted service Mark was privileged with many opportunities to hear the apostles tell of their life with Jesus. In his book we can feel his devotion and his tender love for his Lord whom he had deserted and who had yet drawn him back into his service.

Even Paul restores him to his fellowship. He takes much joy in his devotion. He tells Timothy, "Get Mark and bring him with you; for he is very useful in ministering to me." He was one of the few who stayed with Paul in the danger of prison.

Yes, he was one of the most disappointing characters in the Bible. He ran away—but Christ drew him back again.

Symbols of the Church

ALPHA-OMEGA

By Chris A. Laursen



The emblem Alpha and Omega comes from the Greek alphabet. Alpha is the first letter of the alphabet, and Omega is the last.

The use of the Alpha-Omega symbol is based on several Scripture verses such as Revelation 1:8, "I am the Alpha and the Omega, saith the Lord God" and Revelation 22:13, "I am the Alpha and the Omega, the first and the last, the beginning and the end." As viewed from these scriptures this emblem is misused perhaps more often than any other symbol. To be meaningful these two letters must be combined with some monogram or symbol which signifies Jesus Christ because the "I" in Revelation refers to Christ. Used in this way these monograms signify that our Lord is the beginning and the end of all things. The misuse lies in the fact that frequently people find the letters but not the symbol of Christ which gives them meaning. Used alone the Alpha-Omega symbol means nothing but the first and last letters of the Greek Alphabet.

This symbol is sometimes combined with the Greek letters Mu to symbolize that our Lord Jesus Christ is the beginning, continuation, and end of all things.

(This week's sketch was written by Chris A. Laursen, a junior seminarian from Warrens, Wisconsin.—Editor)

NEWS

FROM

OUR YOUTH DIRECTOR

What I Learned In Canada

By George J. Robertson

It was my good fortune to be invited to attend the annual convention of the West Canada District Luther League, October 21-23, 1955, at Trinity United Lutheran Church of Red Deer, Alberta. This was my first visit to Alberta, and I was all eyes and ears.

FIRST IMPRESSIONS

Although I had been told of the progress being made in western Canada, I was impressed by the size of the refineries at Calgary and the number of oil wells which dot the landscape here and there. Towns are growing into cities and cities into metropolitan centers. The Province of Alberta seems to be a blending of great wheat farms, mountain vacation resorts, and building industries.

In the midst of all this activity the church, too, is growing. What was once a group of Home Mission Stations supported by the Synod, is now becoming a District of self supporting congregations with an eye to the future of their fields.

CANADIAN LEAGUERS TURN OUT

One of the early happy surprises came when the Rev. Gerald Nygaard, my host, and host pastor for the convention, said that there were 85 persons registered before the convention opened. I had been studying the statistics given in the 1955 Year Book of our Synod, and knew that there are only ten Luther Leagues in the District. I noted that two of these Leagues are several hundred miles from Red Deer, and seldom, if ever are able to send delegates to convention. This means that 8 Leagues sent an average of 10 Leaguers plus their Pastor or Counselor to Convention! What a convention could have in some of our larger Districts, if the Leaguers would turn out like they do in Alberta, I thought. With 103 Leaguers in the Province they had better than 75% present!

STRANGELY FAMILIAR

There was something strangely familiar about the new Trinity Lutheran Church and parsonage and the surrounding community. It was not the architecture of the cleanly new and neat church and parsonage alone, but their setting, amid row upon row of new houses, which reminded me of the acres of houses I had seen mushrooming suburbs of Los Angeles, Denver, or Portland. Only the dense growth of evergreen on the cleared lots served to tell me that I was but a few miles from the Canadian Rockies.

BUSINESS, MONKEY AND OTHERWISE

The youth assembled here were very much like those you see at any Luther League convention. There were the bashful ones who warmed up slowly to the talking stage, while others, because of a different temperament, didn't need any warm-up period. Still others evidently had passed that stage at a former convention or at Bible Camp and were renewing old friendships. You saw them standing in little groups entertaining one another with talk of school, cars, sports, etc. Now and then you saw a young man and maiden who seemed especially happy for the opportunity of sharing a few days together. We who work with youths are always pleased to see young people finding their most intimate friends within the fellowship of their church.

As soon as the business sessions were called to order by the President, Pastor Albert Rasmussen, the real business of the convention was taken up in order and in earnest. As a guest speaker, I could appreciate the attentive and devout spirit shown by the young people at the devotions and worship services. It was evident that the Holy Spirit had been, and was even now, working in their hearts.

TALENT FOR LEADERSHIP

Consecrated and well trained leaders are an important factor in the Church. I was encouraged as I observed the talent displayed by the youth of this District. Plans are now being made for a Luther League Leadership Training School in cooperation with the Luther League of the E.L.C. for Western Canada next summer. The E.L.C. Luther Leagues of West Canada made history a couple of years ago by calling a full-time Youth Director for their District.

WESTERN HOSPITALITY

This brief report of what I learned in Canada would not be complete without a word about the warm hospitality which one experiences in the northwestern province. I want to thank Pastor and Mrs. Nygaard again as well as the other pastors and lay-folk, young and old, for the all-out hospitality I enjoyed while a guest of the West Canada District Luther League.

IMPORTANT

YOUTH OFFICE:

The Youth Office will remain at Royal, Iowa until further notice. This arrangement becomes necessary because of the inability to find satisfactory temporary quarters at Blair, Nebraska where it will ultimately be located.

YOUTH SUNDAY:

February 26 has been designated Youth Sunday. Our Synodical Luther League theme for the year is "Ambassadors For Christ," and the text is 2 Corinthians 5:16-21. Plan now to make this a big day in your church by actively participating in the service. As ambassadors do not forget our Luther League missions.

BY THE FIRESIDE

IF YOU'RE ABOUT TO GET MARRIED

Roy Burkhart, minister of The First Community Church in Columbus, Ohio, asks the following eight major questions as he begins a series of conferences with a couple about to be married:

1. Do you know what love is?
2. Will your marriage be independent of each of your homes and families?
3. Have you enough mutual interests to be companions as well as lovers?
4. Have you discussed finances to-

gether . . . how you will spend your money . . . have you a savings account?

5. Do you have full knowledge of each other: health, family background and religion?

6. Do you agree on the question of raising children?

7. Do you have full knowledge of the sex relationship in marriage? Have you visited a physician?

8. What part will God and religion have in your future life?

RULES FOR DAILY LIVING

BEGIN THE DAY WITH GOD:

Kneel down to him in prayer;
Lift up the heart to his abode
And seek his love to share.

OPEN THE BOOK OF GOD,

And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

GO THROUGH THE DAY WITH GOD:

Whate'er thy work may be;
Where'er thou art — at home, abroad —
He is still near to thee.

CONVERSE IN MIND WITH GOD:

Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

LIE DOWN AT NIGHT WITH GOD,

Who gives his servants sleep;
And when thou tread'st the vale of
death,

He will thee guard and keep.

—Author Not Known.

IMMORTALS

Homer could have squatted at the gates of a Grecian city in the pose of a blind beggar and have received the coins tossed into the cup of penury. Instead, he wrote the *Iliad* and had 7 cities clamoring for the honor of his birthplace.

Milton was Homer's brother in blindness, and likewise wrote another epic, *Paradise Lost*. Pope was a hunchback. Carlyle had chronic indigestion. Robert Louis Stevenson was a consumptive.

Despite serious handicap, their names stand among the immortals.

—Source Unknown.

"GO QUICKLY, AND TELL"

Say, have you seen Him—
Him, Him Himself?
Seen His face all torn with anguish
As He looked at you yourself?
Have you turned your eyes upon Him?
Have you met His gaze?
I ask—for one long look at Jesus
Will transform you all your days.

See, He stands mute, silent, speechless,
Sorrow everywhere,
Looking on men dying in darkness,
Going in despair.

No one yet has been to tell them
Of His dying love.

No one yet has been to lead them
To the home above.

See, Christ stands—He looks at you.
What, oh, what, what will you do?

—Mary Warburton Booth.

A THOROUGH-GOING SELF-SURRENDER

Alexander Irvine, in "My Lady of Chimney Corner," has a beautiful passage in which he shows the providence of God streaming through a consecrated personality, upon a needy soul. He closes the passage with Anna's words: "God's arm is not shortened. He takes a han' wherever He can find it, and just diz what He likes wi' it. Sometimes He takes a bishop's han' and lays it on a child's head in benediction, then takes the han' of a doctor t' relieve pain, the han' of a mother to guide her chile, an' sometimes He takes the han' of an aul craither like me t' give a bit comfort to a neighbor. But they are all han's touched by His Spirit, an' His Spirit is everywhere looking for han's to use."

How true it is! God is looking for and women who will dedicate their hearts to Him.

"High heaven rejects the lore

Of nicely-calculated less or more
He wants a thorough-going self-render; and when He finds it, God an instrument He can use.

"Let no man," said Martin Luther, "lose faith that God willeth to do great work through him." The man of lesser gifts is not excepted. Therefore the value of gold in the reminder the world is moved along not only by the mighty pushes of its heroes, also by the aggregate of the tiny pushes of each dedicated worker.

HIS GIFTS

By May Fair

He gave the sky a million stars
And dressed the trees in cool green coats;
The fields he spread with golden grain
To birds he gave clear, trilling notes
To deserts he gave cactus blooms;
He put fish and salt into the sea
Hid coal and iron in the hills;
And life he gave to you and me.

—Sent.

A GOOD STUDENT

There was not much the young couple could say when their landlord suggested that they care for his parakeet while he was away on a week vacation. They agreed graciously, and the budgie, just at the learning-to-talk stage, was transferred to temporary home.

Returning from the vacation, the landlord was overjoyed to find his little bird in perfect health, lively and playful. But that night the parakeet began to talk, declaring over and over "The rent's too high; the rent's too high. Give the kids a break."—Post Stamp.

Just before the Dundee newlyweds were to depart, the best man inquired anxiously for the bridegroom. "Where's Angus?" he cried.

"Out back of the car," said Angus' brother. "He's trying on the old shoes."

"A man could retire nicely in his old age," says old Doc Anklam, "if he could dispose of his experience for what it cost him."

CHRISTMAS IN INDIA

(Continued from page 8)

head were intricately cut crepe paper decorations, with burning candles, and bells.

As more we dreamed through the Telegu sermon. Though we did not compare thoughts afterwards, you can be sure we dreamed of home, of many of you people going to Christmas eve services, of our pastors thrilled in anticipation of the climax to this high festival, knowing you would share our joy in another 10½ to 11½ hours as the sun, which had already left us, was climbing over New York—and Columbus—and reaching faint rays westward to California. 11,000 miles is a long way, but we felt close to you in spirit. Christmas morning it was off to church again—Dr. Schuch in Tripuati and Dr. Schultz at the Pfeiffer Memorial High School in Renigunta. Though these people had attended sunrise services, they turned out nearly strong to sing their joy in the Christ of Bethlehem.

After church there were gifts to be opened, Christmas music to be heard (short wave from Australia, London, even from California), visits to be held, letters to be written. And none of you had a more sumptuous Christmas feast than we enjoyed, in company with the

Doermanns, as guests of the Schwanns. And few of you could go into your back yard, as we could, to pick gorgeous, huge poinsetta blooms for the center piece on the table.

Many of the congregations held second-Christmas-Day services, while we travelled to the "St. Paul Field" to visit Piler and Rayochotie, and experienced a mighty unusual welcome, which we'll tell you about next week.

But on Tuesday, December 27, came a high point of our Christmas—we could worship in English. This was the day of the annual conference and all missionaries came to Renigunta (including honeymooners Rev. and Mrs. (Lillian Lange) (Joel Mayer) except Dr. Milton Schramm, far to the north in Rajamundry and Rev. Erwin Chell, hundreds of miles south in Kodaikanal. After a day of discussions, the English Christmas service was conducted by Rev. J. G. Schaefer. And following that was a Christmas party with a wonderful pot luck dinner at Rev. Herbert Schaefer's home, fine fellowship and Santa Claus—replete with red suit, white beard, a chuckle in his voice. (Any resemblance between the bewiskered gentleman from the north and Missionary Schwann was apparent only to eyes too old to sparkle like the children's.)

Anybody in North America have a finer Christmas than we?

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ACKNOWLEDGMENTS

ACKNOWLEDGMENTS		Total Received	Chil- dren's Homes	School General Fund	Home Mission	Indian Mission	Utah Mission	Pe- sco Funds
Total Synodical Budget \$275,202.00.		Budgets:	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00
Previously acknowledged		147048.85	14892.38	45033.27	12840.89	34600.87	5471.28	983.26
Irene, S. D., Turkey Valley Luth. Church		22.06				22.06		
Selma, Calif., Mr. and Mrs. Christ Andersen in memory of Mrs. Christiane Bentsen, Portland, Ore.		10.00				10.00		
Salt Lake City, Utah, Tabor Luth. S. S., Christmas offering \$26.50, Birthday Bank \$5.46		31.96	31.96					
Cedar Falls, Ia., Mrs. Albert Wolff in memory of Mrs. Hannah Sorensen, Racine, Wis.		2.00						
Cedar Falls, Ia., in memory of Albert Wolff of Nazareth Church, given by friends		38.00						3
Sidney, Mont., Pella S. S., Christmas offering		136.96	136.96					
Audubon, Ia., Pastor and Mrs. M. P. Bollesen		25.00			25.00			
Ruskin, Nebr., Bethany Luth. S. S.		21.01	21.01					
Coulter, Ia., Pastor and Mrs. Henry N. Hansen in memory of Mrs. Nels Bach, Sidney, Mont.		5.00				5.00		
Sidney, Mont., Mr. and Mrs. A. Dynneson		100.00		40.00	20.00	20.00		2
McCabe, Mont., Ebenezer Luth. S. S.		68.34	68.34					
Elk Horn, Ia., Miss Louise Christensen \$2.50 in memory of Mrs. H. C. Kjeldgaard, Brush, Colo., and \$2.50 in memory of Thorvald Petersen, Herman, Nebr.		5.00				5.00		
Sleepy Eye, Minn., Trinity Luth. Church in memory of Mrs. John Nelson Tomah, Wis., Chaplain L. G. C. Pedersen in memory of John E. Kaldahl, Ruskin, Nebr.		5.00				5.00		
San Francisco, Calif., Ansgar Luth. Church		500.00		200.00	100.00	100.00		10
Geneva, Minn., Community Luth. Church		500.00		200.00	75.00	100.00		12
Warrens, Wis., Ebenezer Luth. S. S., contents of Birthday Bank for Elim Home, Elk Horn		5.00	5.00					
Portland, Ore., Mrs. Hansen and Mrs. Walter A. Larsen in memory of Mrs. Christiane Bentsen		5.00						
Clinton, Wis., Pella Luth. Church		100.00		50.00	10.00	20.00		2
Albert Lea, Minn., Trinity Luth. Church		2000.00		600.00		400.00		100
Rock Island, Ill., Mr. and Mrs. Henry A. Hansen in memory of Rev. James C. Peterson		2.00						
Fresno, Calif., Grace Guild in memory of Rev. James C. Peterson		2.50						2.50
Cedar Falls, Ia., Nazareth Luth. Church		400.00		100.00		100.00		20
Cedar Falls, Ia., Nazareth Luth. Benevolence		8.00					4.00	4.00
Sidney, Mont., Mr. and Mrs. Dennis Dynneson \$5 in memory of Peter Bentsen and \$5.00 in memory of Mrs. Niels Bentsen		10.00					10.00	
Sidney, Mont., Mr. and Mrs. Dennis Dynneson of Brorson Church		240.00	60.00	60.00	20.00	20.00		8
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of Pastor James C. Peterson		5.00						5.00
Winnipeg, Man., Canada, Ansgar Luth. Church		6.50					6.50	
McNabb, Ill., McNabb Luth. Ladies Aid		50.00		50.00				
Atlantic, Ia., St. Paul's Mission Society		25.00				25.00		
Life Membership for Mrs. H. T. Meyer of Fredericksburg Church, Minden, Nebr.		6.75					6.75	
Eugene, Ore., Pastor and Mrs. H. A. Svendsen of Emmaus Luth. Church		100.00			100.00			
Bone Lake, Wis., St. Paul's Luth. Ladies Aid \$5 in memory of Oscar Hendricks and \$5 in memory of Mrs. Alfred Berglund		10.00				10.00		
Sidney, Mont., in memory of Mrs. Nels Bach: Mrs. C. Steffens, Sidney, \$5, Mrs. Clarence Homstad, Fairview \$3		8.00				8.00		
Moorhead, Ia., Bethesda Luth. Church		200.00		100.00	100.00			
Moorhead, Ia., Bethesda Luth. Church in memory of Mrs. Cora Larsen \$10, Mrs. Ben Knoff \$10, Mrs. A. C. Johnson \$15, Mr. Petersen \$10, Mrs. Petra Butl \$10		55.00				55.00		
Grand Island, Nebr., Verner Petersen		100.00	20.00	20.00	20.00	20.00		2
Fremont, Nebr., in memory of Rev. James C. Peterson: Elnora Jensen \$10, Mrs. John Brandt and Anna Brandt \$5		15.00						15.00
McNabb, Ill., in memory of Mrs. Albert Paulsen of Emmaus Church: Mr. and Mrs. I. Morgensen and family \$1, McNabb friends \$10, Carl Eissen, Mr. and Mrs. Clarence Eissen and Carol \$10, Mr. and Mrs. W. Paulsen, Mr. and Mrs. A. Sanders, Mr. and Mrs. L. Scoegin, Mr. and Mrs. E. Murphy, Mr. and Mrs. F. Paulsen, Louise and Meta Paulsen \$12		33.00	33.00					
A refund		54.71			54.71			
Scranton, Ia., First Luth. S. S., 1955 Birthday Money		15.45					15.45	
Coulter, Ia., Pastor and Mrs. Henry N. Hansen in memory of their parents		15.00				15.00		
Elk Horn, Ia., Rorbeck Ladies Aid in memory of Miss Stina Jensen		5.00				5.00		
Westbrook Me., Mr. and Mrs. Henry M. Thompson		35.00	25.00					10
Chicago, Ill., Galesitha Luth. S. S.		42.40	42.40					
TOTAL		152078.49	15336.05	46453.27	13865.60	35550.93	5513.98	1009.76

Receipts to Dec. 31, 1956, to "Forward with Christ" \$190,006.92.

SPECIAL MISSIONS

[illegible]

Mrs. H. C. Jacobsen, Mr. and Mrs. Jesse Lindberg,									
and Mrs. A. N. Matson, Mr. and Mrs. P. John Peterson,									
Volong Hansen, Miss Mildred Jepsen, Mr. and Mrs.									
er Peterson	10.00					10.00			
ok, Me., Mr. and Mrs. Henry M. Thompson	15.00							15.00	
TOTAL									
	46219.90	14053.11	8065.39	9420.43	13255.48	438.24	101.98	167.47	728.80
with thanks.									
Blair, Nebr., Jan. 31, 1956.									
H. J. Hansen, Treas.									

THANKS AND REFLECTIONS

(Continued from page 7)

the last term of the 6th year. Maybe the Lord will terminate it now as unmistakably as He did it. I do not know. I do not worry. I am in His hands. He has known how to govern even me. I believe He will be able to do so in the days that still may come. I should like to tell you something about this Bible work. But this cannot be just now. I must close, before I close I must bring my warm thanks for all things, maybe THREE.

While I am teaching here, I have my room and board paid by the Bible School, and so I have been able to have pension for support of students, for help in providing books for them, and in providing books for the Bible School Library.

Many of you have helped, and it has meant ability to do more than I could have done unaided. And to all of you I want to send my heartiest thanks. But at the same time I must give a word of advice. P.M.O. are bothersome both to me and for me. An enclosed dollar-bill is comparatively safe. So is any personal check. The safest is to send through our Treasurer in Blair, or my daughter in Rapid Rapids. In both cases the money is deposited to my account, and I can draw it any day I need it without wasting a single cent.—Some have sent it over New York. This is perfectly safe. The only thing is I may not know from whom I get it, and may be unable to give a word of thanks. This is the case with an amount of \$10.00, and another of \$24.00 and a third of \$6.00. In the latter case the city was named, I guessed and sent a word of thanks, only embarrassing the good people who wrote that they had not sent it. This is, therefore, the only way I can receipt for these three amounts.

The second thing is: All the good calendars for the current year that are not wanted at home, mostly those received from morticians, if only they come

early in the year, they are highly prized. We might well use thousands. They should be rolled up so as not to be soiled or moiled during transit, marked PRINTED MATTER. Formerly it was easy and cheap to send them as a postal parcel, but this is on an average three times higher now, and more bothersome here.

The third thing is old cards, they are very valuable out here in Sunday Schools if only they look like new; soiled and wrinkled ones are only good for sale as old paper. And then they must present Christ. We have fine pictures out here of flowers and landscapes, what we need is something that presents Christ: cards, bulletin fronts, old calendar tops. Cut off everything except the picture (without cutting into it), and send it as Printed Matter. Do not waste postage on white paper, and do not send cards with TOO much English on them. You would not enjoy a lot of Russian on your cards. And God bless you all, may He guide you in all you do for Him.

Your old friend,
J. M. T. Winther

THE CHRISTIAN LAYMAN

(Continued from page 3)

There is a tendency to socialize in the fields of industry and education. People may know very much about one particular field, but nothing at all about other things. That makes these people narrow in their outlook.

Have we been too narrow in our application of the gospel? Do we satisfy ourselves with good contributors forgetting that good contributors come out of people who bring the gospel to bear on everything in their lives?

This is just something to think about. But we all agree that a layman who "In and out of official position is an unfailing source of wisdom and support to his pastors, and to those who seek his counsel" is the ideal.

NEWS AND NOTES
(Continued from page 6)
For Henry N. Hansen's new address Elk Horn, Iowa.

Camp Douglas, Wis., St. Stephen's congregation, Sidney Jorgensen, pastor. His faithful members, Mrs. John Hansen, who had been active in the church for more than 40 years, passed away recently and was buried Jan. 10th.

One of the oldest members of St. Stephen's Church, Mrs. Hans Petersen, passed away. Before her death, Mrs. Petersen's family contributed pews for St. Stephen's church.

A new Communion set is being purchased in memory of Mrs. John Mortensen.

The St. Stephen's Congregation is preparing for Evangelistic Meetings, April 8-11, with Pastor Marinus C. Hagedorn as guest speaker.

The Bethany Lutheran Church at New Lisbon, Wis.—an ELC congregation served with St. Stephen's at Camp Douglas—burned its mortgage at the annual meeting on January 16th.

The average attendance at services at Camp Douglas in 1955 was 100.

Attention Pastors! The Statistical (or Parochial) Report Blanks were sent

out to you January 10th. If any of you have not received yours, please let me know and another will be sent. This also pertains to secretaries in vacant congregations. Please fill out the blank before the end of this month and return it to me. Thank you!

Rev. P. C. Jensen, Blair, Nebr.

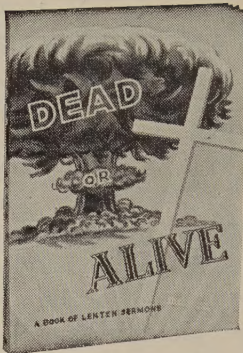
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1956 LENTEN READING

Dead or Alive

By Herbert Lindemann

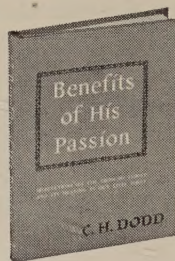
Eleven messages for Lent, Good Friday, and Easter, valuable to the conscientious young pastor skirting about for a style and content that will breathe life into souls deadened to the Gospel message by some all-possessing sin. For the veteran pastor it is a vivid demonstration that the older preacher need not be condemned to a sermon rut. These are sermons that deserve study, both of structure and of content. They demonstrate how potent the English language can be when skillfully used. Artfully developed, simple and direct, the author ably demonstrates that the preacher needn't be colloquial to capture and hold his congregation. He draws his audience by his Churchillian command of English and the singleness of purpose with which he drives home his message. His Biblical references fit the text with perfect harmony. (C22) 120 pages, paper cover. **\$1.50** (Postage 8c)



Benefits of His Passion

By C. H. Dodd

In these six brief meditations Dr. Dodd combines simplicity and clarity of expression with mature insights from his years of study and thought to explain the basic ideas and beliefs implied in the Cross of Christ. Selecting from the writings of Paul references to the death of Jesus Christ, he confronts these references with the facts as recorded in the Gospels—and brings out their meaning for us in our present situation. This effective and refreshing use of the words of Paul offers new inspiration from the Passion story for all who wish to be born again with a renewed faith in God. 64 pages. (A-1) **\$1.00** (Postage 8c)



Heaven and Hell

By John Sutherland Bonnell

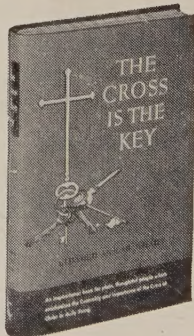
In this volume the minister of Fifth Avenue Presbyterian Church, New York City, confronts anew the Christian's claim for life after death. In modern time Christians and humanists alike have rebelled at the idea that physical death might be the end of all existence. Dr. Bonnell surveys the New Testament teaching on immortality, and finds abundant evidence there that fellowship with God begun in this life continues unbroken after death. He then turns to a discussion of the nature of heaven, the nature of hell, and the problem of whether we shall recognize one another in the hereafter. A concluding chapter reaffirms the Christian's faith in Christ as being the ground of our hope in both this life and the one to come. 64 pages. (A-1) **\$1.00** (Postage 8c)



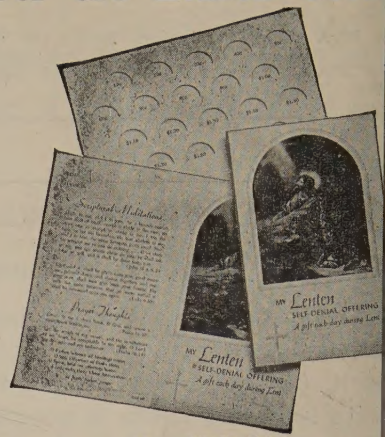
The Cross Is the Key

By Clifford Ansgar Nelson

A successful pastor has given us in this book a refreshing interpretation of the meaning of the Christian life. The main theses of these vibrant Lenten meditations is that from among the many keys and clues God has given us to unlock the meaning of these little lives of ours, the Cross Is the Big Key and interpreter of everything. These are meditations for the layman. Here are also sermon materials for the pastor but the book is not intended to be a collection of sermons. It is designed with the average person in mind for widespread reading. (A-6) **\$2.50** (Postage 12c)



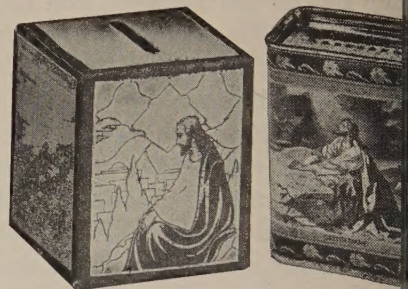
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